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atractivos, romantizado, seductor; elle, Julio Diniz, incognito, faz-se ler, é admirado, produz entusiasmo, é preconizado o primeiro romancista portuguez."

Il paraît du reste que surtout les personnes qui prennent sérieusement à cœur le salut de la jeune génération sont décidées à combattre la séduisante immoralité des écrits français, en leur opposant des ouvrages sains de principes et qui évitent tout ce qui pourrait égarer les imaginations non-développées. Lors de la récente publication d'une œuvre d'éducation,⁸ dans une critique de M. Antonio da Costa, insérée dans les principaux journaux portugais, on lisait ce qui suit :

"O livro é admiravel, pela sua fórma e pelo fim a que se destina. . . Respiramos tambem do francezismo que, em geral, nos suffoca desde pela manhã até á noite. Revejam-se ali as mães (e por milhares se contam!) que fazem das filhas umas vulgaridades vaidosas, sem principios, nem idéas, nem instrucção séria, de almas achatadas e de corpos enfermos. Este conto *A familia Vieira* fecha o livro com chave de ouro."

Il est cependant probable que de tels livres ne trouvent qu'un public assez limité. Pour la plupart, d'ailleurs, ils sortent des cercles dévots, et l'on connaît le rôle funeste que la *beatice* joue en Portugal, particulièrement dans le monde féminin. Presque tous les romans contemporains sont propres à en donner une idée: qu'on examine les ouvrages d'Eça de Queiroz, de Camillo Castello Branco, de Julio Diniz.

Il est à croire que la résistance contre le *francezismo* inauguré au Portugal dès la naissance nationale, restera pour longtemps encore sans influence efficace—les symptômes en étant toujours isolés et partant de cercles comparativement restreints. Encore faut-il tenir compte de ce que les pays de langue espagnole, enfermant de tous côtés le territoire portugais, tant en Europe qu'en Amérique, subissent des influences pareilles. Que d'auteurs, encore là, *abrevándose en extranjera fuente*; ne sortant jamais *del círculo que forma el genio francés*; dont la plume est *contaminada de incurable galicismo*; enfin, qui sont entachés de tous les défauts de la *escuela afrancesada de nuestro país*!

⁸ *A's Mães e ás Filhas*, 'Contos, por de Calel (pseudonyme pour Mme?), Lisbonne.

Pour conclure. Nous avons observé plus haut que la gallomanie est aussi profondément enracinée dans la vie et la littérature politiques que dans les belles lettres. Souvent l'idolâtrie vouée au prestige du nom français est poussée jusqu'à l'abnégation de la propre nationalité. L'assemblée législative du Brésil a proclamé fête nationale le 14 juillet, et non le 15 novembre, date de la chute de l'Empire. Il se pourrait que ce fait curieux se répât un jour en Portugal, où la faction républicaine concentre son espoir sur une débâcle prochaine. La tendance en faveur d'un changement de gouvernement est forte; les chefs littéraires la secondent de leur mieux et font un culte de jeter les plus sanglantes insultes à la face de la dynastie régnante. M. Guerra Junqueiro, parlant⁹ des *porcos da vara de Bragança*, vise évidemment au roi actuel, Dom Carlos I^{er}; de même, lorsqu'il s'écrie:¹⁰

Ha de o corpo de um rei dar um banquete a um cão!

Telle est encore la tendance de son petit poème débordant d'infâmies, "*O caçador Simão*," publié comme les autres chez un *livreiro da real casa*.

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ANGLO-SAXON *nemne* (nymðe) AND THE 'NORTHUMBRIAN THEORY.'

THE spirited attack of Wülker (*Anglia, Beiblatt* iv, 225 ff.) upon Stopford Brooke's theory of the Northumbrian origin of most of Anglo-Saxon poetry, makes it desirable that some one should sum up all the linguistic evidence for the 'Northumbrian Theory.' A few words from Professor Sievers, or from one of our own veterans in the Old English field would take the whole matter out of its present indefiniteness and set it right. I wish to present only a piece of evidence toward such a brief for the 'Northumbrian Theory.'

In the course of a syntactical investigation ('The Conditional Sentence in Anglo-Saxon') I read carefully the important prose texts, and was able to control the material for the poetry through the numerous syntactical dissertations

⁹ 'Finis Patriae,' p. 41.

¹⁰ 'A'Inglaterra,' p. 62.

supplemented by my own reading. In revising the material it became evident that the forms *nemne* and *nymðe*, used both as conjunctions and prepositions in the sense of *buton*, were practically absent from good West-Saxon texts, while they abounded in the few early Anglian texts that have come down to us. The necessary conclusion was that the forms were not West-Saxon, and that their presence in doubtful texts was legitimate evidence, so far as it went, that the original form of the doubtful text was Anglian rather than West-Saxon. This statement of the dialectal character of the words *nemne* (*nymðe*) is, so far as I know, new; in any case it has hardly been applied to the question in point. To prove the point it will be necessary to show the occurrences of the forms in Anglo-Saxon. My list is as complete as possible, not more than two or three instances can have escaped notice.

nemne (*nymðe*) IN WEST-SAXON TEXTS.

'Blickling Homilies,' *nemne buton* 19,²²; *nympe* 161,⁹; *nefne* 223,³⁶.

'Wright-Wülker Vocabularies,' *nimpe* 249,⁹; *ni forsan* twice translated *nimðe wen ware* 424,²³; 525.³ (These glossaries appear to be West-Saxon, although they may of course have been in part made up from dialectal glosses).

There are in all then just five instances in West-Saxon. I can vouch for its absence, in the three great translations of Alfred, the 'Pastoral Care,' the 'Orosius,' and the 'Boethius'; in the chief works of Aelfric, the 'Homilies,' the Old Testament paraphrases, and the first published part of the 'Lives of the Saints'; in the Anglo-Saxon Gospels; in the Chronicle including the poems; and finally in the large collection of homilies attributed to Wulfstan. It is not recorded in Schröder's glossary nor in Bosworth-Toller for the 'Benedictine Rule.' The evidence would appear to be overwhelming that from the time of Alfred on, the form was not in good literary use in West-Saxon. The form *buton* was used invariably, and the five cases of *nemne* noted, occurring not in texts of the first authority, are no more than may easily be accounted for on the theory of dialectal influence. Let us now examine the occurrences in texts that are undoubtedly not West-Saxon.

ANGLIAN AND KENTISH TEXTS.

'Vespasian Psalter' (O.E.T.), *nemne* 7,¹³; 93,¹⁷; 118,⁹²; 123,²; *nymðe* 123,¹; *nemðe* 126,¹; 'Vespasian Hymns,' *nybðe* 7,⁵³; *nemðe* 7,⁶⁰.

Charter 34 (O.E.T.) probably Kentish, *nymne* l. 17.

Rushworth Gloss of Matthew, *nympe* 5,²⁰; 12,²⁹; 19,⁹; 21,¹⁹; 24,³⁶; 26,⁴² (also in Lindisfarne Matthew); Lindesfarne and Rushworth Mark, *nympe* 2,²⁶; 3,²⁷. In all seventeen instances in a body of literature hardly the fifteenth part of the West-Saxon examined.

From its frequency in the 'Vespasian Psalter' and in Rushworth Matthew, it seems probable that the form was specifically Mercian, though used also in the North. The only notable dialectal text, in which it could occur, from which it is absent is the 'Durham Ritual.' This, taken with the fact that *buton* is found with *nemne* from the first, is, perhaps, proof that the form was old, and that its tenth century use was archaistic, the fact that the word is found in no form in Middle English tends to strengthen this conclusion. In any case the form is evidently Anglian.

TEXTS, THE DIALECTAL ORIGIN OF WHICH IS DOUBTFUL OR QUESTIONED.

The so-called Alfredian Translation of Bede's 'Ecclesiastical History,' *nemne* 72,¹⁶; 78,¹; 78,²³; 80,²²; 80,³⁰; 84,²⁶; 86,²; 160,¹⁰; 160,¹⁷; 182,²⁴; 190,³¹; 228,¹; 278,¹³; 278,³¹; 280,². In all fifteen instances.

This text must certainly be regarded as doubtful in dialect since Miller's investigation in the Introduction to his edition. This fact of the frequency of *nemne*, a form which never occurs in the three other Alfredian translations, is, I believe, strong corroborative evidence of the Mercian origin of the translation. It is certainly strong evidence that the translation is in no way the work of the king; for we can hardly believe, granting the improbability that the king should have varied in the use of so common a conjunction, that the variation, *buton nemne*, would appear in only one of four long translations. Close syntactical comparison of the Bede with the three other translations would bring out further differences. My notes show the modal conjunction *swa swa*, 'as if,' to be the regular form in Bede, while *swylce*

is almost invariable in the other Alfredian translations.

INSTANCES IN POETICAL TEXTS.

Harrison and Sharp's edition was used for 'Beowulf,' Grein's 'Bibliothek' for all other poems.

'Beowulf,' *næfne*, 250, 1354; *nemne*, 1082, 1553, 2655; *nefne*, 250, 1057, 1935, 2152, 2534, 3055; *nymðe*, 782, 1659.

In all thirteen instances exhibiting all forms of the conjunction.

The Cædmon Cycle: 'Genesis,' *nymðe*, 21, 103, 880, 1401, 1905, 2134.

'Exodus,' *nymðe* 124, 438.

'Satan,' *nymðe* 18, 331, 335, 350, 493, 677.

'Daniel,' *nymðe*, 143, 214, 567, 575.

'Judith,' 52.

The form in the Cædmonian poems is always *nymðe*. It is noteworthy that the form is not found in the probably West-Saxon interpolation 'Genesis' B.

The Signed Poems of Cynewulf: 'Juliana,' *nemne* 109; 'Crist,' *nymðe* 324; 'Vercelli Fragment' (*Z. f. D. A.*, 33, p. 73), *nempe* 20.

Cynewulf Cycle and other Poems of the Exeter Book:

'Andreas,' *nemne*, 664; 'Guthlac,' *nemne*, 339; 'Phoenix,' *nemne*, 260; 'Riming Poem,' *nefne* 78; 'Seafarer,' *nefne* 46; 'Wanderer,' *nemðe* 113; 'Wife's Complaint,' *nemne* 22; 'Domes dæg,' *nympe* 38; 'Bi Manna Lease,' *nimðe* 37; 'Vaters Lehren,' *nefne* 56; 'Gnomic Verses' (Grein-Wülcker's numbering), *nefne* 106, 186.

'Riddles,' *nymðe* 21,²²; 24,¹⁶; 26,³; 41,²¹; 42,⁷.

'Paris Psalter,' *nymðe*, 93,¹⁶; 123,¹; 126,^{1,2}; 58,¹; 65,¹⁸. This document pending closer examination is supposed to be of Kentish origin, vid. Wülker's 'Grundriss.'

In all the poetry we find fifty five instances. With the exception of 'Elene,' we find it in every important poem for which Anglian origin has been affirmed, while its absence is noteworthy in such West-Saxon poems as 'Genesis' B, the Metres of Boethius and the poems in the Chronicle. To the possible objection that it may be a poetical word, it can be answered, that it is found not only in the interlinear glosses, but also in Beda.

The conclusion, it seems to me, is inevitable than the conjunction *nemne* (*nymðe*) is an Anglian form, and probably Mercian.

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THE LORD'S PRAYER IN JUDAEO-GERMAN.

In 'Mithridates,' ii, p. 224, we find a specimen of the Lord's Prayer in Judaeo-German which the author, Adelung, calls a "Gemengsel":

"Aunzor Patir, dahar ain Himal iz,
Haz zia gihiligit dinim Naman;
Haz kumi diin Kinikrik;
Haz zam gemaham din wilan auip Hardin, gelik wia aim Himal;
Aun gib aunat hithi aunezereth gezi haltin Beruith;
Aun fregib auneth aunzeri Thuldin, geliik mir auik frege-
habin tzu dia aunoz thutzudig zinin;
Aun berhang aunez ain kiini Ferzuifeneg."

This is preceded by the following remark:

"... in der Leipziger Sammlung, S. 34, befindet sie sich bloss mit Rabbinischer Schrift ohne Lesung, in des Hervas 'Saggio pratico,' S. 189, aber mit Lateinischer Schrift, nur dass er die letzte Bitte aus Versehen weggelassen hat."

Even the layman can see that no such dialect as the above could have existed in Germany a century ago. It is, however, easy to reconstruct the original form from which Hervas copied it, by observing the rules for transliteration of German with Hebrew characters and by eliminating all errors committed by the Latin transcriber, due to his ignorance and negligence.

The following peculiarities of Judaeo-German orthography need special attention:

1. Aleph=*a* and *o*.
2. Ayin=*e*.
3. Yod=*i* and unaccented *e*.
4. Vau=*u*.
5. Vau+yod=*ui*, *ou* (=Germ. *au*), *öj* (=Germ. *ö*).
6. Yod+yod (or simple yod) =*ei* (*eu*).
7. Unaccented *e*, especially before syllabic liquids, is frequently omitted.
8. Aleph before vau or yod, in the beginning of a word or after another vau or yod, is merely a matrix indicating that the same are to be read as vowels.